

M 1907

Sunday, August 16, 1970

II Barn

SUNDAY LUNCH

Must Remain in
Transcription Room

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MR. CONYLAND:

So we follow the bad habit of yesterday. It's a special day for me. I want to say one thing about what I mentioned yesterday about the little dog. There were a few people who were interested and I am very glad and very happy about it. I think he has a good home. And I am thankful for those who also offered, but I had to choose; and I think this is, at the present time, the best for the dog. So thank you very much.

I say ^{the day} today for me is a special day, ^{and} why I want to link it up with an event for all of us, regarding the pottery, I really don't know. Today is the day of the birth of my father. And to use Gurdjieff's terminology, he was the cause of my arising. I've never forgotten him and his birthday. He is dead already quite a number of years. He did not get so old: fifty-four. But he left, of course, ^{ON} far me an indelible impression, and I am grateful to him that he was my father. For those who have any kind of a feeling of a relationship towards their father, they can probably understand a little bit why I want even to mention it. Because it puts a person, in thinking about him and his past, there is then a relationship which started already from his birth. To some extent I like to see that ^{as} if he prepared for having children. And having children, of which I was one, the gratitude that we had as a family, also for him, because he was really a pater familias; he was the head of our family of eight children. And the gratitude simply can only be expressed by remembering him and to wish him - because I don't doubt his existence - a continuation of what he has tried to follow when he

was alive on Earth. And for those ^{who} that can understand this, they can drink the special drink of Armagnac, just for the sake of my father.

So, it is the sixteenth of August. Numerologists can make something out of the sixteen, the law of seven. We've gone ahead with out ^R original plan regarding the village. And today is a point of light in the culmination of being able now to move the pottery as the first building of a few of different kind of buildings which we will, I hope, build and will be able to build in time. We receive a great deal of practice and ^{experience} information and ~~information~~ ^{experience} from building this one. Particularly regarding how much it will cost us. For that reason, I've held off on any further project until we can see clear what all is involved. I do believe that the next one would be the wood-working shop and then from then on a few other buildings as we have talked about before, devoted to craft and perhaps even having a certain kind of, not what I wish to call a school, but a little gathering place for the education of the young. Whichever way that, and what form it will take and where, and how and how long and at what time we will be able to start, and start to function also that way - it's now immaterial, because we have made a start and today the pottery is moving as all of us know now, because many of us helped and it was beautiful to have that as ^{as an} an expression of this kind of unity of a group. All of them carrying something in order to get started with that pottery. And the pottery will be under the management, as you know, of Jerry and Arlene? ^A And I would like to keep it that way. I would like them to get the practice first to see what they can do with it, as if they would be there all by themselves. We will equip it with a kiln. We will try to get everything there that they need. I hope that the water will be sufficient with ^{the} a cistern, and electricity also, quite enough for their use, ^{to} And that they can actually, you might say, 'go to town' - I would call it 'go to the village' this time - really to make something worthwhile and ^{2v} having profited by what we have done here and the building of the kiln which still will remain in existence; it will be a new one to be devoted then for pottery,

as I say, in the beginning for Jerry and for Arlene. How it will work out later on depends a great deal on^{on} what are the requirements and it's quite possible, for many different reasons, that perhaps some other people might also work there. But I am not planning for it and I want to have it completely well understood that there is no pressure from my side at all. We will provide, if we possibly can, for anyone to work in whatever activity seems to be reasonable and right and you know that that is the plan, that regarding the Chardavogue Barn Activities, we remain on a certain level, and as I've explained on Friday, the contact with the outside world, which is extremely important for the maintenance, for us as a group.

So, now here we are, beginning. Something new, something, you might say, it's like the birthday of the pottery. After having gone through a period of gestation here at the Barn and requiring quite definitely certain attention and not always so easy; and a little friction because of the smallness of the space; and different attitudes of different people who also want to have just a little bit of pottery, to see what they can do; and getting every once in a while, into each other's hair. I think it is useful if one can go through it. If you can talk about each other's hand^{if}, it always helps; and it is taken out of the realm of the hair only, and it goes down to fundamentals. To fundamentals of differences of opinion. Because each person who is reasonable must have an opinion. If they are not reasonable there is no opinion and then it just happens to be. But if it is possible to talk about it and to elucidate for oneself whatever the motivations may have been and then in honesty admit that sometimes one does fly off the handle and is quite unreasonable, that that admission with one's mind can clarify the atmosphere for a relationship on an emotional basis. You know it is always a matter of give and take, of what can we do with ourselves as we are and then in the acceptance of that maybe something can be built up which could become without any question much more permanent, but quite definitely much more reliable. All friendships are based on that, all enduring relationships are

based on that only. It is all the time the necessity of being able to talk about it, to formulate, because you cannot always show it by your example when the other person has their eyes closed. When one knocks ^{on} the door of one's heart, there has to be a little bit of a desire to open at least a little bit, just a little bit of the door, to let in a little bit of what one means, and the well-meaning and that what perhaps is expressed every once in a while in a very bad way and which could cause trouble, one has to have the door open just a little to allow at least the possibility of a doubt. This is really fundamental for all relationships for ourselves in working together, that we start to understand exactly these kinds of motivations and that the expression of the motivation is of course subject to one's own education and one's own personality; but that more and more in relationships with each other personalities can be understood, and when the basis is understood, then there can be a more enduring understanding. All we have many times is just a little knowledge of each other, and it doesn't go deep enough. Allow the impression of other people to become deeper and start to digest them within your essence. Then from your essence you will be able to direct certain thoughts and feelings towards each other; and with that perhaps you can include that which furnishes the food for your essence which is really your Conscience; and through your Conscience, it comes from higher regions which you then must allow to get hold of you and to be mixed with the channel through which you express yourself.

So We drink now to the first born of the village. I do not know how large the family will become and it really doesn't matter at all; and it will not be entirely dependent on chance. We will try to figure it out, to plan for a family and to plan it in the proper way, so that when a new child comes there is enough of attention that can be given to the new arrival, and that on that basis the family can grow and become a unit. I don't want to over hurry things. I must be patient, and I must ask all of you to be patient, but at the same time this patience, even if it means a slow pace, is continuous,

is constantly there. It is a necessity to realize that the attempts that one has to make in one's life have to be continuous and connected and that there is not room for a big hiatus to be left open. But that gradually it has to be a movement which is continuous, like the movement of the Earth around the Sun, it never stops. Spiritual Life in oneself should never stop. It should gradually be straightened out, that there are not too many upheavals and that ^{it} is a little smoother sailing. But sailing we must. But for that we need a rudder because the wind may sometimes be adverse; and we have to learn, even with our spiritual existence, how to tack against the wind and conditions that are not primarily favorable for spiritual existence, although they may be favorable for the Earth itself. *

So here is to Jerry and Arlene. And let them Work and let all try to help them to Work, to understand what they will have to do, and if you can help, in your thoughts and your feelings and in your activity, do it to the extent that you are capable.

To the pottery.

SUNDAY COFFEE

MR. NYLAND:

I am sorry I was a little delayed. We'll continue with - I won't say where we left off last night, because we really don't know where we left off.

In the little children's story, which I wrote some years ago, I talked about an old Chaldean who was living at that time in Arabia. It was a kind of a mystic, perhaps Sufi. He decided he was going to count the stars, ^{So} lying on his back during the evening, started and on the roof of his house

he could see this full sky with all the stars, and he started to count, ^{and} he kept it up for quite sometime until he was too tired and then he fell asleep. So he said to himself before he fell asleep, "I'll continue tomorrow." So the next night and evening came and he started again to count, and he said, ^{and} "but where did I leave off?" You know sometimes it is like that in Work. Many things are touched every once in a while, sometimes certain things in certain directions, they link up with what one has known for sometime maybe, and by associations certain things come to the foreground and somehow or other the idea of Work seems to fit, or that what you have received before seems to fit into the principles of Work. And then the next time when you try and you start and there is a definite wish that you want to have something wake up within you, you do not really know again where to start and usually when you want to link it up with that what has happened before, it is a failure. ^{At} In this case it is a failure because you remember what was there, also the experience one had and there is of course then, when you like the experience, something that you would like to have a chance to repeat it and continue. Very much as when you wake up out of a dream, you are in the middle of the night and you are sorry you woke up, because the dream was just getting somewhere, and it was just waiting for the denouement maybe. So you close your eyes again and you say to yourself, "let me now continue with my dream," and it usually doesn't happen. Whenever one wants to reproduce an experience as a result of Work, you always ^{will} ^h gave an idea in your mind of how it ought to be; and you cannot really afford to give energy to that kind of a thought. Because the wish to create an 'I' will require at the moment when you wish, and you wish that creation, it will require all your attention. And the attention has to be directed in such a way that ~~it~~ ^{it} is not flowing through the regular channels. And it's very interesting to see what can take place at such a time in a person. Because here is a wish and the thought and you know, and you want to apply it and you do not know how and you say 'awareness', and awareness doesn't come; you close your eyes because you are afraid that maybe

outside conditions affect you too much and then that will take the energy away because the sense organs continue, and with your eyes closed you say, "but I sit here. I know. What knows? Who knows that I sit here?" And then sometimes all of a sudden a realization, something in you knows, and it goes away; but still it is a realization of your existence. What we perhaps experience which is the closest ^{to} of that kind, is when as a result of an intuition, something comes to the mind, and before you have a chance to formulate it, the realization of something that has come by means of the intuition in which there was no thought, and if only at that moment you could catch it, and prevent your ordinary mind from taking it, because it is some kind of knowledge that they have reached by means of intuition, by means of an accumulation and a culminating of your emotional state which then all of a sudden gives you an insight, and the insight comes to the realization in your mind and then you say 'I know' and immediately the mind does take over everything that comes in and then also takes that what is really Holy for you and wants to put it in a pigeon hole, and wants to find the words for it, and you have lost. You have to make an attempt again and again and then the difficulty is: "I had something, I wish it"; and I cannot become free from that because it prevents me from giving all my attention to this wish and the fulfillment of the wish into the actuality of something existing which is aware. That is why Work is so difficult and that is why one has to repeat it so often, because it does not come easy, and it is not something that is going to be given to you simply because God loves you. He may, and perhaps He will tell you at times and you also will believe it; but it is still necessary that we, being on Earth, have to ~~get~~ get up out of bed, and take our bed and walk with it.

It's not going to be just easy because I wish it. And of course there are many more difficulties than just this not being acquainted with what it is to have an 'I' and an 'I' which becomes aware of one, because that I can

explain - the difficulty that it starts so small and it cannot function and it is mixed with a great deal of ordinary thoughts. But you see, what is it that this 'I' is up against? Your whole lifetime of unconsciousness. And therefore it is so idiotic to think that one can become Conscious overnight, ^Even if there is an honest and sincere wish that I want it. Surely there is no doubt that I want it very much. But does that mean that it is possible? If I wish for the blue sky and a little part of it to come down to Earth, I have no power. I keep on wishing, and of course I look for the possibilities of how can I reach it. But the patience that is needed in the realization of what is my unconscious state, and how long has it already been in existence and how much has crystalized already, and how much has become habitual so that not even a thought can touch it, and that certain things ^that be^come mannerisms or behavior forms of my body or even certain intellectual processes which go in accordance with clichés and the desire constantly to wish to find a word instead of leaving it simply to my feeling or my emotions, or that I all the time will introduce my will and my wish, and of course I know, even intellectually, that I am on the wrong path, and even then I don't know what to do about it. I cannot return because what's the sense? I have lived up to this time; I must continue to live. I can wish for the past; it doesn't come back. And have I gone on the wrong road, and have I disturbed myself too much, and have ^I ~~not~~ found certain things to take the place of that what I've lost, and am I to blame that I became interested in Work at a certain time, and wouldn't it have been better if I just had passed by and let things go and not become involved in this kind of Work because it has made me lose my appetite, and now I'm up against it and living an ordinary life, even that, I have lost the taste for wanting to live it.

You see, Work is very difficult. How will I say now that it is rewarding? Because that is what we want to discover when we talk about it and when there

are questions. Because the questions have to do with your own state in which you formulate a question for a very definite purpose, and then when there is an answer, that then you want to use that answer in order to bring further your own development. You see, this is the reason I now talk a little bit, to introduce into you a desire of whatever question you might have, that it has to be connected with a reason which is based on trying to find out and not curiosity, but the satisfaction of something that is within you and you consider your Life and that for that reason, this Life you now wish to grow up further, and then you must know what is the road you have to follow.

I hope you have some questions that we can talk about. -- Yes --

Ha, I thought, Wesley, you had your arm up. -- Ya.

Roberta: Um--my name is Roberta; and--um--I've found that I've had the most rewarding Work experiences after being very deeply emotionally moved; and this usually happens after a meeting or after ~~I have~~^{ing} listened to a tape. And I wonder how to increase this emotional state for myself and also if I can use my ordinary emotional life in which to do this?

MR. NYLAND: Don't you think the emotion is already deep enough?

Roberta: Um--it doesn't happen that often.

MR. NYLAND: No, that may be. But when it does happen, do you still want to deepen it?

Roberta: Well, when it has happened and there's been a lot of energy there and I was able to utilize it in making a Work attempt, but it hasn't been deep.

MR. NYLAND: Before you consider the question of deepening it, I think it's important to know if you have used --when at times you had an emotional state which affected you, did you use the energy then?

Roberta: I have used it at several times.

MR. NYLAND: How? Good.. How?

Roberta: After listening to a tape one Tuesday evening, I had a very, very strong desire to Work. And I walked home after the meeting, and there was this incredible source of energy there, and I continually made simple physical attempts all the way home while walking down the street. And it lasted for

about a half hour, all the way home. And it was something which I hadn't experienced. It was just a very real sense of my Life.

MR. NYLAND: But you see, what I said a little while ago that you wish it back really prevents you. You know it has to do with a question when I want to create an 'I' and I want to describe how this 'I' should function, then of course I lose myself in describing the functions of 'I'. What I wish 'I' to do is simply to be there and, as it were, look at me. But I cannot tell 'I' either what to look for or how it should be when it looks for this and how it classifies it and how it actually should be considered because that's none--none of my business. The relation between a person and when he is emotionally involved is very much like that. One is stirred or becomes involved or something happens to one's emotional state, and it is quite deep and deeper than usual; and it lasts for a little while, and it is as if at that time something is touched which is very seldom touched because these occurrences are not so frequent. One must take this as it is and not even asked to deepen it because that what is there is sufficient and if it could last, and it did last, let's say for half an hour, be very glad that it did last that long as a stimulus. The difficulty is whenever energy that is still in me and I am emotionally touched is still, I'm afraid, subjective as a deep emotion. And to be able to convert ^{it} ~~it~~, I have to have the energy which otherwise would go into my emotional state go through some process by which it becomes equipped to create 'I'. And when I now wish to create 'I' and I want to have all my attention go there, I really have to accept even the fact of my emotional involvement as if it didn't exist.

You see how extremely difficult it is, How at most what I can do: I'm involved emotionally; the result of my emotions are noticed and can be noticed by the state of my body. There may be an increased blood circulation, a pulsation, a ^{on} tension or a relaxation or something that actually is like a feeling that comes out at my skin, or that what is noticed in having a

springy step or being more alive; there is a condition of ^M my body that corresponds to a deep emotion. And now if I can, indirectly, observe the source that is directly the--no, indirectly the source, but only that what is available for me to observe, I then in observing the manifestation of my body, can relate it to the source which caused that manifestation to take place. See, in that way, something in me can become impartial to my body manifesting, and it is impossible to be ma --to be impartial to the state of my emotions as such. So I don't attack it directly. I let it go in an indirect way, at the same time I utilize the energy that is available that has come to me.

Never wish for that state again. Remember it, and again make an attempt. And whenever it is possible to make an attempt because you have that wish, don't expect anything else than only a state of awakening on the part of 'I'. It's very difficult, but it is really the only way. When I compare with "Not my will, but Thine", you will probably understand a little bit more what I mean. It's not my wish in the state of unconsciousness. In the state of unconsciousness I'm willing to die. In the state of ^{come} wishing to be unconscious (?) I don't care if I die.

You understand that?

What will you do? Wrack your brain or stir up your heart, or was it impossible to remember Work? You see, ~~when~~ if you don't ask questions, or when it is too difficult for you to formulate - for which you cannot be blamed - I have to accept such a fact also. I may be filled with a wish to talk but it is impossible for me to do it unless I am quite certain that it is the right thing to do.

^{A, TO MAKE}
We have tried to make room for your questions. If they don't exist I have two ways. One is, "I am sorry, no questions, no group." The other is that I fill the silence in order not to let you go home empty. But that kind of realization for you; that is, if it is actually that way, I do not know

how your Conscience will react to that. There are different ways by which you yourself can consider it. You can judge yourself and say, "How come that I have no questions? What is it in me? ^{Is that I'm ashamed that I didn't work} Is it that it is impossible at this time to ask a question even if I wanted to? Do I have the--the real desire to keep certain things going as a level of a group?" The questions - and are you entitled to ask a question, even if the suggestion is made? Do you prefer to sit and listen? Can you see yourself receiving certain material as if you are a sponge soaking it up? Does that have any particular kind of a meaning as far as your character is concerned? Is it something that really you would want for yourself, that you are that way and not enough strength to wish to squeeze the sponge out and see what comes out? Are you afraid of admitting that one is, even in one's infancy, not entirely clear about what is required as Work? Or am I talking too much above your head, and do you wish me to stop?

You understand well enough, I hope, that I don't beg you for questions. You see, for me a meeting is simply a possibility and a chance for a discussion of Work. When it doesn't come from your side, I will supply it until I think it is enough. I wished it would come from more sides than one, because it would be much more profitable when you make an attempt. Who was it last night who said I never saw her arm? Where are you? Ginger? Where is your arm now?

Ginger: You answered in the beginning when you were talking. You made it very clear what the answer to my question was.

MR. NYLAND: Oh! I must have guessed your question then. Will we call it telepathy?

Ginger: It could be.

MR. NYLAND: Ha, ha. All right, then when we -- Yes.

Richard Harvey: My name is Richard Harvey; and I wonder how one can utilize sexual energy for Work purposes. Or use --

MR. NYLAND: Yes, of course one can. Yah, but it's a very big question.

Richard: I know.

MR. NYLAND: It's not easily explained in a few words. But if you ask, "Can it be used?" I say, of course, ^{yes.} Read a little more in ALL AND EVERYTHING when he talks about Helkdonis and Abrustdonis.

Richard: Excuse me; I didn't hear.

MR. NYLAND: In ALL AND EVERYTHING, Gurdjieff talks about it, in a certain section when he talks about Helkdonis and Abrustdonis. Do you remember those two words?

Richard: Not in ALL AND EVERYTHING, I don't.

MR. NYLAND: Oh. Well, I don't think that they exist somewhere else.

Richard: That is to say, I don't remember.

MR. NYLAND: You maybe remember having heard them. I would suggest you read that first. I'm perfectly willing to answer the question, only it involves a great deal and it is really not necessary for many of us because we are not bothered by the question. But it is quite possible that it's not only a theoretical question.

Richard: It isn't.

MR. NYLAND: No, no. I can say certain things about it. Sex energy is the highest form of energy that a man is capable of, and for that reason it is used for procreation. When it is of that kind of energy that it can carry over Life into an offspring, it has to be of a very definite quality, which then can contain Life in one cell. So for that reason that what is then Life and then being expressed by means of sexual energy, which at the time when it is used simply is a conveyance for Life to the next generation, that what is the energy as represented in the form of the cell, not Life itself, but that what accompanies Life and what is manufactured in the body itself must be of a very high quality to be able to be, as it were, the ambassador of the continuation of Life from one generation to another.

Now it is possible that in understanding this form of energy and which

comes naturally for a person, that in many cases, of course, practically every time it is used for the propagation of one's own--one's own generation and then go from father to son, from mother to daughter, whatever it may be, that the usage of that energy for different purposes instead of procreation, for actual creation, would mean a very definite information which is not natural at all because it is not given to a person at an--(a) level where he is in this life, to understand the usage of sex energy, unless he has for himself certain moments of insight in which then in the realization of that state of awakening, he understands that that what is sex energy could have a dual purpose.

How ~~can~~ it can be used at such a time depends on a person's state in which he then is wishing to use that energy for another purpose. And then if that other purpose becomes paramount, the first purpose disappears. And then when a person considering sex energy within himself, when he wishes now to use it for a different purpose which is - let's call it 'unnatural' and belongs to a higher level of being or the formation of an entity which has a higher level, in which Life then must continue in a different kind of a form instead of as a human being, that then this Life energy must be used for the purposes for which it then, as creation, is intended. And it has to be used for the continuation of one's Life also in an unnatural way, and we call it Keshdjanian body, emotional; or we call it the body of the Soul; also definitely Conscious and Conscientious. So that the use of this energy can only take place when there is a wish on the part of one's self for ^{the} formation of such bodies, and that then in that wish of wanting to create it in accordance with certain rules as one knows ^{and} that have been prescribed, that at a time when one wishes to become Conscious, and that there is an 'I' guiding then the activities of the body and of the personality, that then it might be possible to direct such energy into channels which are quite unusual, and this time for the formation of Keshdjan and Soul.

So it does require, on the part of a man, much more than a moment of a realization of Consciousness. It is necessary to have a certain time length in

which such Consciousness and Conscience exists for continuation of a moment into an expansion and, as I've called it several times, as a sphere, in which then the totality of that what exists is not (no) ~~any~~ longer subject to time, but is subject to the law of existence of a different--in a different plane in which it now exists on Earth. The requirement is a very definite one and extremely difficult, and for that reason the problem doesn't really come up than only intellectually. If it is actually possible to do it, the answer is yes, but one must prepare for having for that purpose a state of continued awareness.

(I heard that thing. Is it--will you turn it) (the cassette)

Richard; One doesn't have that state of ^{present} awareness which I ^{don't} didn't.

MR. NYLAND: Well, when one has the state of an awareness, and it is continued, one considers that 'I', or something that is Objective being awake. You see, the awareness of the moment goes over into an awakened state of the continuation of the moment. It's difficult to conceive of that because a moment, not having any dimension, (means) I do not know what is the continuation of it. It is simply the expansion of a moment in space. But whatever the result is of the existence of 'I', measured by our ordinary time is that the state of Consciousness and Conscience continues to exist and that this 'I' is functioning during that time. When this happens, ^{this} 'I' has an ^{ones} ability to direct forces of the body and of the personality into certain channels where that energy is more useful. And it is at that point that the sex energy is divided into two different kinds, and the two kinds are ~~two~~ Abrustdonis and Helkdonis, of which Abrustdonis is the kind of energy that will be used for Kesdjanian body, and Helkdonis is to be used for the Soul body.

But you see, most of these questions remain, quite definitely, theoretical.

All right?

The

Your question is right. And it's right to consider it because one says,

"Why then, if there is a possibility of using such sex energies for one purpose

which is higher, why use it for another purpose?" And one starts to think about that.

All right? Good.

Yes?

Phyllis:

MR. NYLAND: They cry out. You know, if a mike had an ear and a hand, you know what it would do when you start to talk?

Phyllis: My question has to do with how--

MR. NYLAND: No, not right yet. Darling, a little - huh - a little more clear.

Phyllis: How to bring my personal--what I call my personal life in which I find my motivation for Work into--into the activities that are here. Not meetings. When I'm not here, at the Barn or involved in any activities, I know--

MR. NYLAND: You mean when you are not at the Barn?

Phyllis: Right.

MR. NYLAND: Right. But you happen to be in the surrounding of Warwick or Westtown, right? And you want then to know how to do?

Phyllis: No. When I'm not here, I know I have a much clearer ^{er}sense of where Work fits into my life, and I actually try to Work. I know that the motivation then is sincere and that it has some kind of depth for me. And when I'm here, it seems that my very ordinary life and the life ^{that} ^{I wish to create} get very confused, and there is very seldom any ^{would be Work for me} depth or any sincerity really to what ^{I Work from}. It gets very confused.

MR. NYLAND: Don't you think it's very difficult to Work with many people around? you?

Phyllis: Yes.

MR. NYLAND: Yes. You will find that in ordinary life also. You see the advantage perhaps for you is that you can choose ordinary life so that you don't have too many people around, and that then, of course, conditions are a little easier. I think if you were considering Working in the subway and

going up and down in the subway and trying to Work, you also would have a difficult time. If you were sitting in an office and the telephone would ring all the time or different people would knock ^{on} at the door and want your attention, you also would have a difficult time. I think it is very difficult to Work in certain conditions, when my attention, logically, is already used up, without my wish even. When I walk around here and I see many people, it's quite definite that they affect me. When I ~~see~~ ^{hear} them or when I hear a hammer and so forth, it takes attention. When I walk, I almost breathe in the air of someone else. And I'm constantly diverted from my wish that I want to Work, but energy goes in different directions without me being able to do anything about it.

There is, however, during a period in which there is a wish, and when there is really not the possibility of going further with the wish and making it real for me, the possibility exists of the accumulation of certain forms of energy ^{ic} which then become potential within a person. That is, I accumulate, with the wish, some form of energy which later on, when I remember, can be made available to me.

In ordinary life we have a similar kind of thing: ^h When I enjoy doing what I'm doing, a great deal of the energy goes into what I'm doing, but when I enjoy it, there is something ^{else} that ^a is also deposited together with what I'm going; that is, a certain state of well-being in doing that what I like to do. It's very much the same. I have a wish to Work, and there is no possibility of expressing it or making it real than only very--very seldom. In the meantime, my wish continues and it is now converted into a sort--sort of energy which is deposited in me. And when I now think about it afterwards, I can recall the situation and bring about that what was deposited for further usage^e when now the conditions are better.

Do you understand what I mean? I must not ^R stafe myself blind on the-- on the particular question and the experience that I cannot Work. If I keep

on saying even, "I cannot Work, I cannot Work," there will be a point in which I get dissatisfied with my 'not being able to Work' and I will Work.

I'm always reminded of the man who said he couldn't swim and used his hands to say, "I cannot swim, I cannot swim." And he was in the water and apparently he moved. You see, it is a strange way sometimes how these kind of energies are taken in by one. And when one considers a certain way by which it has to be done and you say A-B-C intellectual, ^{And} you don't make allowance for the possibility of something as proximity being in your neighborhood and then taking in, in a different way. You may not realize what it is that is deposited, and you will only know it after some time when apparently there ~~is~~ a little bit more chance to Work and perhaps then you ascribe it to changed conditions. It may be due to the conditions that ^{it} they are a little easier. But it is also possible ^{it} this is due to the accumulation of a wish which then can come out.

Whichever way it is, it really doesn't matter. I go through life with a wish. I keep on having this wish and ^{at} times am able to do something about it in the realization of an 'I' existing which is then awake or at least aware to me. In ordinary life what I can do in the beginning, and which will keep up for quite some time, is to use this kind of inner Life energy for the formation of 'I' and 'little I'; and small as it may be, as a little salt which helps ~~me~~ in my ordinary life to make that what I am doing a little more--a little bit more palatable. I cannot use too much of it because then it spoils my eating, and even too much of it would become, as I've said many times, poisonous. If there is not enough, there is not enough stimulus for my ordinary life, and constantly having the wish in mind, at certain times opportunities will be presented in which the wish can go further and become the actuality of an experience of awareness. And this is the way I take my life as it is because I don't want to consider that I don't have the opportunity of Working when I want to judge at the end of a day that I really haven't thought about Work very much. I simply say, "I was in an atmosphere

where there--I wished there would have been more opportunity, but it was also good for me to be in that atmosphere even if I were not reminded of Work; there was something else that I took home with me."

You understand that? I am not judging about the conditions, how they are and how good they are. I only judge by what I'm capable of, ^{while} why I am doing what I wish to do, and I can't ^{do} it. If I come to the conclusion that I want to Work more, and that being at the Barn on Saturday and Sunday is not right for me for that purpose, I stay away. But then, of course, I have the obligation actually to /Work in conditions which I think are more conducive. And that, of course, I doubt. You're only comparing it with certain states here and certain states which you have had. But if you spend the whole day in some other place and perhaps not have the Saturday and Sunday, it's quite possible that during the week the wish to wake up also becomes monotonous.

But try it. Find out for yourself if it is ^{true} there. Simply say, "I don't come Saturday and Sunday, but I will Work. I want to see now how the next week will be, if there is an increase or a decrease in my attempts." All right? Verify it for yourself. I will not give you an answer.

I cannot see your face, so I don't know what ~~penetrates~~ or not, you know? And your face is just a little bit the same as usual, like a poker face. So I cannot say it's enough what I've said or I have to continue until something comes as an expression on your face. It's not right. Say 'yes' or say 'no' or whatever it is.

Phyllis: I just don't feel honest here. And I only find honesty when I'm--

MR. NYLAND: Darling, if you are not honest here, then your task would be to be honest here. Why wait for ordinary life to be honest? Find out if you can be honest here even in your attempts. Because it cannot be blamed all the time on different people who are around you.

Phyllis: I'm not blaming them.

MR. NYLAND: No, it's not blaming, but nevertheless you make a statement that it is more difficult. Where does the wish of Work come from? From a state within oneself. It can be stimulated by the outside world, but what really causes ^{me} one to wish to Work is a state within myself where I wish that I could grow. And that could be touchin^{ed}--at the Barn, in the presence of thousands of people or whenever you are in your private life anywhere. It ^edepends entirely on the state of your own being, the level where it is, and how hungry you are inside.

Will we leave it now? All right Phyllis.

Yah? Yes.

Mary Jo: I have difficulty understanding with my mind concepts that you use and also to formulate. This morning I wanted to Work and I did. And in attempting to think about it afterwards, I drew a total blank.

MR. NYLAND: What did you think about afterwards? What did you think about?

Mary Jo: Why--why had I Worked. I tried to formulate. And what did I actually do.

MR. NYLAND: And you had a blank:

Mary Jo: Yes.

MR. NYLAND: Do you remember that you did something? You forgot what you did.

Mary Jo: No, I know what I did, Mr. Nyland. I just have--

MR. NYLAND: What was the blank?

Mary Jo: Getting past the words.

MR. NYLAND: Maybe you didn't Work then.

Mary Jo: No, I did Work.

MR. NYLAND: All right. Make a statement to yourself that you didn't Work. You can also make a statement that certain formulations are not the kind of formulations you are acquainted with or your mind can take in. And try to find formulations of yourself in which you express the principles in your own words. If you understand a principle, it doesn't matter what you will call it, and you don't have to be stuck on the usage of that what I use as formulations.

It is much simpler, really. Particularly when I say 'don't take what I am saying; and only if you wish to apply and verify for yourself if Work has a meaning.' And that is really very simple, isn't it?

Last week - I think it was Andreea - on Tuesday when we started to talk and the first question is 'what is really Work?' - ^{and} can you remember, maybe? Were you here? You remember how we talked about that. Listen to it again, to see if that kind of formulation I used then has any particular meaning for you in your mind. If that doesn't, then write up for yourself what you understand by Work: 'Work for me is...'; and then, if you can, formulate it in your own words. And then talk to someone who can read it and say 'yes, I agree' or 'I don't'. And maybe you can have a conversation. I don't question, you see, your wish to Work, but I think it is strange that you say "I drew a blank."

Mary Jo: Sometimes I feel like I understand something somewhere in me, and the thing that translates to my mind is missing.

MR. NYLAND: But does it have to? Does it have to go to your mind? What is the translation that is necessary? When I Work, something in me is aware of my existence. Now that doesn't need any translation. I simply say "I am" or I say "It is, my body exists, it walks, it speaks, it moves its head." All I do is to keep on saying that and try to experience that, that what I am saying is actual(ly) so, as an experience received by something as if it is ^{ep}separate from my mind, but functions in that way when it says 'it...'; the realization is that 'it' exists. And that statement can be made by something in my mind even when I close my eyes. I sit in a chair, I know I sit in a chair, I can look at myself and say ^I yes, I have my hand on my knee and my elbow is on the elbow of the chair. And I know that I speak because my mouth is moving and there are words I can also hear, more or less reverberating in my chest or perhaps I can hear it with my own ears. Whatever it is, here I am.' Now I close my eyes. I can keep on talking but I cannot see myself with my eyes anymore. I have in my mind a memory of having received images of me sitting in a chair. So there is still that kind of a remnant as a memory

taking place in my mind, that when I say, "what is me?" I remember that I was sitting in a certain position, and I can continue to remember that and not as yet be aware. But now I twist my arm in the most impossible situation, which I've never seen. I keep my eyes closed^{ed} so I have no way of telling how it looks and where it is and how and so forth. And now I try to be^{come} aware of the existence of my arm. All I know: it is twisted, but I do not know how it looks, not even where it is, than only that I know it exists and this time this knowledge is reached through an awareness process. That even when I now get rid of the idea that my arm was twisted - which was unconscious - I now have something in my mind which knows that that what my arm is, exists. And now this awareness is something that I realize of myself, using the arm as a form of my Life exist^{ing}. And now keeping my eyes closed, there is a possibility that at such a time all of a sudden there is a realization: "But this body exists."

Will you try it? Because that will give you, if that happens to come, a realization of what is meant by awareness. And in then afterwards thinking about it you will not draw a blank. You can try it right now!

I think it's quite right that you continue to think about the processes of Work; that you constantly try to clarify for yourself what is really taking place so that you are not fooling yourself, but that you are, as it were, in constant attendance to be present when something becomes clear. I think, you see, that this whole question of wanting to Work has to be in your mind and in your heart, as where a wish resides, as often as it possibly can be, and that the attempts you make also have to be there, as attempts, perhaps at times not reaching a result. But that whatever it is you are living with, you keep it, as it were, going until - to use simply the parable of the Bible - the bridegroom comes and your candle is lit, and you have not been fooling^{sh}. I want to be attentive to myself. I want to be alive. I want to have the possibility of utilization of that what I say, and I said the other day, is God-given as a talent. And whichever way I want to express it, I

say I am grateful for the fact that I am alive on Earth, even if I don't like Earth and even if I were ^{was} not responsible for my birth. But at the same time I take acceptance of the fact that I, as a human being, exist; I--that I exist on Earth. And now taking the responsibility I wish to continue with my life and see what it can lead to and how it can grow up or grow further. And with this I have in mind the planting of a flower. The seed has been planted. It is there in the soil, and it has germinated. And now what it needs *if* is further attention, protection from the sun and rain and tilling the soil and porosity, no fertilizer but something organic that can make it grow. And when it grows and then perhaps can bear ~~a~~ fruit or a flower or whatever it may be that I wish, even if I say it is for the aesthetics of the flower, to be able to be seen and encourage other people to continue to wish to live. Maybe that kind of a purpose of one's life is already sufficient provided it has that kind of a flower. That is, if in my life I could become to such an extent Conscious enough, simply to be as I ought to be as a human being, without having too many possibilities of showing such applications, but simply in being a man, even if I don't move from my spot where I am, that then, in the eyes of the world, it can be useful for other people even to look at me. I want to have something, I call it a pilot light, which keeps on being lit, and I don't want to have the wind blow it out and create gas only, without I - having to use it and after a little while even poison me. I want to keep it going. What is the idea of the eternal light in the church? To keep it going! Never to let it go out! I want to keep my inner Life going. Never let it be under an avalanche of my outer existence and crush it. I want to have Life in me that at times can come out. But it doesn't mean it can come out all the time in a form which is conducive for being Conscious, Sonscientious and that it has a Will. Maybe at times it will have that. But many times I want to make sure, I want to have the assurance that my inner Life still exists. So I look at it and say 'yes, it's still lit. There is still a little light. I wished the bridegroom could come.' Such patience one needs every once in

a while. 'How long O Lord, do I have to suffer?' What is it in me that makes me have to suffer? The questioning even of that: Why should I have to suffer and not someone else? Why did I have to come in contact with Gurdjieff? Either 'yes' or 'no', but inbetween it sometimes (is) quite unbearable.

'Happy is he who has no Soul, and happy is he who has one. But woe to him who is in the midst.' That is always that difficulty: How can I go across the river and being out of sight of one--one shore and wanting and rowing towards the other and not as yet in sight of anything and being in the middle of the stream and being carried away by the stream and constantly wishing to row and not knowing exactly in what direction, hoping that I can counteract the current and that gradually perhaps because of that there will be a light growing up. But what is my own light? My hope that I will continue with rowing and then ultimately there will be the possibility of reaching the other shore.

This is really what Life should be for oneself. I say a little sprinkling of a salt which then can ^{at} satisfy me for a long time. An extension of an experience, if it is an experience of that kind of a character, and assuming for a moment that it is off and on for half an hour, I do not care if it is that long or not, it has an effect on me which gives me encouragement to want to continue to live with my life as it is and that I can, for a little while longer, accept myself as I am.

These are the problems that we face when we come here Saturday and Sunday and you go into a week. And then in the week you hope that that little pilot light will not die out and that there will be enough supplied by a little wish sometimes on the part of yourself not to forget, to be reminded. And perhaps the reminding can flow over into a remembering yourself as a reality which will give you much more ^{is} light and much more insight, much more assurance and much more solidity.

We talk about such things for oneself, I say now, as a reminder. It is

Sunday evening. It is the end of a weekend. When we saw each other on Friday, I wished for all of us to have a good weekend. Now it's over. Time simply has taken its toll of the uniqueness of oneself. One now continues, a little bit more on one's own, perhaps more conducive, perhaps stimulated by a wish to be strengthened by something that can keep you going. And that you face tomorrow and the rest of the week in a little different way, ^{and} that you wake up with the wish for something quite definite in your life; that even if you are now a little discouraged that perhaps it is wise to close your eyes for a little while and pray to God that tomorrow morning something will happen so that then, because of that, you may be able to remember how to create 'I' to the extent that you are capable. And to use the little pilot light and making it function, turning it up a little, perhaps it is possible if one honestly wishes to make that attempt. Keep on going and have patience. See constantly the aim way ahead. Then return to your aim at life and see what there is of that aim universal and ^{far off} ~~for all~~ and not comprehending it, simply now settling for the wish to understand your present life and your aim in this life, which will then give you the comprehension of the totality of your Life in a more Universal, Self Conscious and even Cosmic Conscious sense.

Goodnight to all of you. Have a good week. Hope to see you Saturday again, if not inbetween. Goodnight.

END TAPE

Transcribed: Ethel.
Rough: Lenore Beach.